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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME I.

No. 23 CENTRE STREET,

NEW YORK.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. I. JANUARY, 1886. No. 1.

EDITORIAL NOTES.

THIS UNION MESSENGER that set forth shivering last month from the old firesides on Chestnut Street and North Washington Square, sends back word to inquiring friends. The doors of the paternal home on Centre Street swung wide to welcome her. "Be ye warmed," they said, that let her in, and the freedom of the place was generously offered her, its library stores, and resources of counsel. She wishes all the poor and lone were as well sheltered this winter, and says to them and everybody, A Happy New Year!

THE DEATH of the King of Spain leaves a woman in circumstances which appeal to pity. In her young widowhood, with the cares of state upon her, and the training of her little daughter for a future throne; amid the perplexing politics of her country, with only the Roman Catholic faith to support her, and the advisers of that Church about her, are not poor Christina's ways beset with difficulty?

ONE OF THE EFFECTS to be ardently desired, from the new turn of affairs in Spain, is, that statesmen there may be too occupied at home to interfere in the Caroline Islands. For the more than thirty years that American missionaries have been reclaiming those Islands from heathenism, they have never seen the Spanish flag in those waters, nor any manifestation of interest in the welfare of those Islanders on the part of Spain. Now that the Carolines are on the fair road to civilization, Spain has set up claims to authority over them, which, "though repudiated five years ago by England and Germany, have now been practically acknowledged."

MISSIONARIES have occupied twenty-nine of the Caroline Islands, planted forty living churches there, and raised up more than twenty native preachers, of whose unusual ability they testify: "We cannot compete with them in preaching the Gospel to their own people."

THE RESULTS OF the war in Burmah are of the first importance to Missions. With that whole country under English direction, our Baptist friends, whose missionaries were driven out of Burmah last year, have every motive now for enlargement of work there. Ladies have not been sent to Northern Burmah up to this time, but they will doubtless be called for soon, and in the spirit of Harriet Newell and Ann Haseltine many will respond. God speed them!

AN ILLUSTRATION of the duplicity of the Turkish Government is given by Mrs. H. H. Jessup:

Mr. Eddy, when in Constantinople last summer, appealed to the Sultan to have the schools in the Sidon field re-opened, and finally received a paper which, he was assured, upon presentation to the local

government would accomplish the desired end. Mr. Eddy tested this paper, as it was written in Turkish — not the Arabic of Syria — by giving it to an American missionary at the Capital, for translation. It proved to be an order for greater strictness than ever in closing schools.

One of the Syrian schools which, though dreading Turkish interference, has escaped so far, is that at Beino, in the Tripoli field. The native teacher there, under the direction of Mr. Hardin, has been supported and the school kept open for some years by the Fourteenth Street Church in this city.

Lieutenant Weissman, who is exploring in the Congo Valley in behalf of our Baptist brethren, finds people in a higher position in the religious scale than the tribes along the Congo. They believe in one God, who lives above, that he sees and knows all they do, and that they will go to him when they die.

The fiftieth anniversary of the landing of missionaries in Fiji occurred on the 11th of October last. Missionaries found the Fijians degraded cannibals. In this year of grace every village on the eighty inhabited islands has built for itself a church and supports a preacher or teacher.

The Executive Committee of our sister society in the Methodist Episcopal Church has held its sixteenth annual meeting at Evanston, Ill. The sessions continued for eight days. The *Friend* says the meeting was notable for its timely gifts of money offered for enlargement of work, just when the Committee were about to decline these undertakings for lack of funds.

The first Sabbath in December was observed by the Free Church of Scotland as "a day of intercession for the deepening of the missionary spirit in Colleges and Universities, and for the extension of the Redeemer's kingdom in all non-Christian lands."

We hope all will forward the proposal in the article upon the "Power of the Hope of Immortality." It is a genuine invitation. We want a series of articles upon this theme. Especially, may we not look to our friends over seas to send *many* prompt and voluntary responses, to show us what our hope is worth, from their observation of what it is to live without it? So, we trust to gather testimony which shall be to the glory of Him who brought life and immortality to light.

The week of prayer is not to bring offerings, but to come and receive them. To every soul the question is, "What is thy petition?" Ask, then. Do you want this "kingdom" to "come"? It is not one nation — England or America — but "All nations shall call Him blessed." They are all His, and they all ought to serve Him. Let us prepare our hearts to seek Him, and pray Him to come down and take to Himself His great power.— *Selected.*

A friendly greeting to the new magazine was accompanied by this quotation from Spurgeon: "As in the old Greek games the athletes ran with torches, and one handed the light to the other, and thus it passed along the line, so it is with us, each man runneth his race, but he passeth the torch on to another, that the light may never go out from generation to generation."

We invite attention to the beautiful map accompanying our January number. We owe it to the chivalrous courtesy of the *Missionary Herald*, of Boston. The addition, on our part, of the stations of our own Board, in color, make it readily helpful. Save this number on account of the Map! Mothers, slip it in the corner drawer! Girls, keep it "handy" in your writing-desk! Officers of societies, whip it out at the meeting, now and then! Believing that a good map is an enlightener, we have dispensed with all other illustrations this month for the sake of having it.

1885 IN RETROSPECT.

(Point of View, Inside Our Woman's Boards.)

"Some a hundred fold, some sixty, some thirty." Such is still the report which comes back from the reapers in the world-wide harvest fields.

It is at home that the husbandman's "long patience" for precious fruit is more needed, while the Church is learning to look to heathen converts for some of the brightest examples of Christian love and zeal.

But over against such hard facts as these, let us set this paragraph, gleaned from the Forty-eighth Annual Report of the Board:

The fathers in the General Assembly of 1885 recorded "with satisfaction and gratitude, not only the steadiness, but the progress observable (for a decade and a half) in the contributions of the various woman's organizations. Could the gifts of churches and Sabbath-schools be brought up to this high ground of stability and healthy growth, it would be easy to carry on the work of the Board without indebtedness."

These contributions, amounting to $224,598.55 are a gain over those of the previous year of more than $20,000, though, as a whole, they fall short of the eleven per cent. advance proposed at Saratoga. This helpful spirit is not confined to the sisterhood at home. At an Indian missionary camp-meeting not long ago, two hundred Dakota women, representing fourteen native missionary societies, sat in council. Their united gifts for the support of four mission stations amounted to $1,163.00.

The growth of the foreign missionary spirit is noted in all the older missions of the Board. In India, Persia, Syria, and Africa, this era of jubilees is marked by this token of true Christian life. The second and third generation of converts take in the great thought of their personal responsibility in the world's evangelization in the spirit of the early Church. While some of the younger missions are beginning, as did the Thessalonian and Philippian Christians, "whose women from the first labored with Paul in the Gospel."

In the mission band in Bogota, the "Golden Chain," there are forty-seven links, mothers and daughters; a most hopeful contribution to our efforts to put a girdle of peace around the world. Of the girls' school in Sao Paulo, Brazil, we hear there is "an intelligent growing interest in the progress of the Gospel in other lands." The seven Brazilian churches represented in this school will all be participants in the blessings gained by these young people. Enlarged accommodations for church and school in Sao Paulo have been followed by a year of unprecedented prosperity. Eight teachers have already been trained in the institution now distinctively Protestant. In California the Chinese women support a missionary in Canton, China.

In Presbyterian mission schools there are 1100 girls under instruction; but among the fifty-four girls' boarding schools under the care of the woman's societies we can only mention one here and there. In the old schools of Beirût and Sidon, a marked religious interest has been felt throughout the year. In Sidon six of the graduates this year were communicants, and three came back as teachers. Female education has revolutionized Syria since Rahil first learned to read, and the examination of a girls' school is no longer a world's wonder.

Brighter than the light shining over the girlish faces of those who aim at a university education in Calcutta, is this word from far off Dehra: "We have never before seen such a desire to do right for right's sake. Our prayer-meetings are a comforting assurance that our girls are interested in things that pertain unto their salvation."

From Tungchow, a watch-tower in China, comes an echo to this experience: "A deep religious interest all the year round; eight admitted to the church; the girls delight in their little prayer-meetings."

In Canton eight girls have committed the whole of the New Testament to memory! In California, God has raised up help for the perishing millions of Chinese women in a most unexpected quarter. One of the

three men studying for the ministry in California desires to preach the Gospel to women. His reason is that his poor heathen mother had been driven by great sorrow into a suicide's grave, "not knowing that Jesus came to save *woman*."

The year opened with the best of news from Woodstock, where good seed has sprung up in nearly Gospel-hardened soil. Twenty were gathered in.

About the same time came a thrilling appeal from Rijutei, of Korea, for a girls' school among his people. He urges that where the sexes are so nearly equal in social position as in that country, "to elevate and reform a people, to educate children, to lead their husbands to virtue, is woman's mission."

Coming across the Sea of Japan, we take a peep at Bancho school, where a Kindergarten has been opened and is very attractive to the Japanese; among the elder pupils are thirty-eight professing Christians.

The infant mission in Guatemala has a promising girls' school, a year old.

With the prominence given now to education, in all Roman Catholic countries, the schools of Mexico receive increasing attention. A new building for the girls' school in Mexico City has been provided. The old school in Monterey, dating back to Miss Rankin's time, is looking up, and woman's work, begun amid many discouragements in Zacatecas, is now fairly under way. In Durango is a waiting field and a waiting teacher.

Woman's work for woman consists mainly in *home* making. In one report, the number of Christian marriages solemnized during the year has a place among other important statistics. One of the fruits of the revival this year among the Seneca Indians was the abolition of heathen concubinage, where it had been persisted in.

As, every year some toiler seeks the everlasting rest, so 1885 proves no exception. Mrs. Rudolph, for thirty-two years in India; Miss Carleton, who had returned to her father in the Lodiana Mission; and Mrs. Wilson, of the Laos Mission,—have found that better country, even the Heavenly.

Time would fail us were we to tell the many striking phases of our work; the seventy-five new zenanas opened in Futtegurh; of a normal school for the training of native Christian teachers; a class for the instruction of wives of students in the Theological Seminary at Saharanpur; of the blessed work of Pauline, of Kohlapur; of the home missionary fire kindled, during the Jubilee in India, at foreign missionary altars; the shutting up of schools in West Africa, and Syria; persecution in Hamadan and Mexico; of being shut in and shut out by revolution, in Bogota; of floods in Japan, and war in China; and of retrenchment, severest sorrow of all.

When the Gaboon schools were closed in the face of those who taught there, Miss Nassau was quick to read God's will, revealed to her by this very act. So may our hearts be sensitive to reflect a quick interpretation of God's dealings with us; whether He uses the bright lights or the shadow, as He develops His plan for the redemption of the world. *H. M. J.*

CONSPICUOUS EVENTS IN THE MISSIONARY WORLD DURING 1885.

(Outside View.)

The most impressive advance movements in missionary operations the past year have originated on the other side the water. The greatest of them all, and dwarfing all others in breadth, is the opening up of Africa by the Congo Conference. This enterprise renders 100,000,000 people accessible to the Gospel.

Another marked event of the year has been the revival of missionary life and zeal in the universities of Great Britain. As a consequence, men have been offering themselves, not in a pitiful handful, but by scores, for the foreign service. They are spiritual men; they are trained scholars; some of them distinguished athletes; some

of them clergymen of experience, of the Church of England. The Inland China Mission, under the direction of Hudson Taylor, has been specially replenished from this source.

There has been a movement within the lines of several missionary bodies, the Presbyterian Board among them, towards the new and interesting field of Korea.

Bishop Taylor's expedition to Africa, at the head of forty persons, to establish a mission on the basis of self-support, has been much commented upon. While the method is disapproved by many, a hearty respect for the motives and leadership of this enterprise is conceded by all. One of the important objections to this plan is that made by Mr. Meredith, viz: that if all missions were conducted after Bishop Taylor s fashion, that large part of the Church which must stay at home, which cannot in person "go" abroad, could have no share in fulfilling the Saviour's last command.

The depletion of the heroic English force in the basin of the Congo; the expulsion of missionaries of the American Board from Bihè, West Africa, and their recall; the addition of the hitherto vagrant Umbundu tongue to the list of written languages; and the steady progress of the Japanese churches in the matter of self-support, are types of a series of events too long to be recited.

ADDRESS DELIVERED AT THE GENERAL MEETING OF WOMAN'S MISSIONARY BOARDS, AT CINCINNATI, MAY, 1885.

By Rev. F. F. ELLINWOOD, D.D.

(Making reference to each Board by name, the speaker said:) These organizations are many and yet they are one. They are organically and geographically distinct, and yet the lines of their influence stretching out over the nations, are intertwined with each other like the life currents and nerve tissues of one living body. These five societies move hand in hand with something like the rythmic step of those allegorical sisters who attend the chariot of the sun in Guido's great fresco: with the difference, however, that it is the chariot of the Sun of Righteousness that these attend, and it is upon a world of moral darkness, lying beyond and beneath them, upon which this dawn is breaking.

That you are not weary of this work is very clear. Your societies met last year, and the year before, and the year before that, and, so far from any abatement of your enthusiasm, the tide has deepened and widened, and the scope and reach of your influence are constantly more and more extended. Here at home, not less than 4,000 auxiliary Societies add their rills and rivulets of influence to the one swelling tide. On the field three hundred missionaries of your own sex are spreading abroad your messages of love and sympathy in the schools, the dispensaries and the long-closed prisons of the zenana. Seven hundred native teachers, Bible-women and household visitors have caught up your blest evangel and are proclaiming it to others. Under your fostering care and depending on your support are thousands of children.

Yet your work is criticised, as every work of faith must be in this materialistic age, and I propose for a moment to consider some of the questions which are asked, all involving more or less doubt of your position and influence. And—

First. Is not this a very trivial and inadequate crusade? What can be accomplished by one of your female teachers with a score of heathen girls and boys, in comparison with all the millions of India or China?

Such are the questions put to us; but even granting that it is only "a little leaven which a woman hid in three measures of meal," even *that* has honorable mention from the Divine Master, and the promise, too, that the whole mass shall be leavened.

But it is in your alliances with Divine Providence that your grandest successes are gained. Side by side with your finite work is the sublimer movement of God's infinite

work. You teach a class of children, while He plants an empire. You send to India a Christian woman whose intelligence and dignity are seen and known of all: God makes the very spectacle of her free and ennobled womanhood significant and eloquent, and a social revolution follows in which the women of a nation are emancipated. You educate a score of girls in Syria, but, meanwhile, Greeks and Maronites and even Moslems are observing your work, and they demand schools for their daughters. While your representatives are visiting the zenanas of Lahore, the Mohammedan press of that city is urging the necessity of Moslem zenana work as a measure of self-defense. Commerce, discovery, diplomacy, all great social changes, and even wars, are made to help on, with you, the advancement of the Redeemer's kingdom. Your progress is like that of a little child walking upon the deck of an ocean steamer; while he advances a few paces only, the movement of the great ship bears him a mile onward in his voyage.

Without disparagement to other agencies, I may say that your work has the advantage that it touches society at all of its most sensitive points. It concerns the sacredness of womanhood and motherhood. It molds the plastic character of the young. It exalts and sanctifies the home.

Second. But is not this phenomenal development of woman's work for heathen woman a mere fashion of the hour?

No, it is not a spasm. It will not end to-morrow. (And here the speaker showed that woman's societies were formed in 1802, 1812, 1819, and 1834.) Though the great movement has occurred in the last twenty years, there has been growth through the century. So far from discovering any signs of flagging, nearly every Protestant body in the world has its organized woman's work for missions. So far as our own Church is concerned, Woman's Work seems further from declining than any other department. That we always count upon. When the Board of Foreign Missions formulates its plans and prepares its appropriations at the beginning of each year, the source of income concerning which there is felt to be more certainty than any other, is that of Woman's Work.

A *Third* question often asked is whether these Woman's Societies are true to the Board of Foreign Missions? Are they not likely to run away with this whole work, and leave the Foreign Board a very respectable but rather useless figure-head?

Far from it. I regard them as thoroughly loyal, nay, I may say they are the *most* loyal of all our constituencies. They are more so than the churches, for these are proverbially inclined to scatter their contributions among all kinds and descriptions of outside enterprises. Our pastors will legislate most solemnly in Presbytery and Assembly about the Boards, and yet (with the exception of those who are here present) you will find them constantly flirting with this or that voluntary society. They seem to have the keenest relish for some unauthorized free-lance scheme which devotes a third or a half of its income to administrative expense. And, would you suspect it, even the sacred Monthly Concert is often disloyal and will rob the Board remorselessly in the house of its friends. Some Mr. Jaw-breaker from Armenia, or China, or India, has sent a request to be permitted to lecture on his native country: the concert of prayer is turned into an entertainment for his benefit; the Missionary Hymn is devoutly sung; Jaw-breaker pockets the collection, and the people go home quite satisfied, leaving the winds and waves to "waft the story" as best they may. Our Sabbath-schools, too, scatter their gifts every whither. But who ever heard of a Woman's Board devoting its funds to outside objects?

It is true that sometimes the Woman's Boards are more aggressive in their enterprise than the Assembly's Board, which is dependent upon the slower movement of the churches, but I have yet to know the first instance in which the decisions of the Foreign Board have not been cheerfully acceded to. Names and testimonials of female missionaries are presented, but no appointment is ever made, no salary is fixed, no

field assigned, no apportionment of work adopted, except by the Central Board in New York, and this uniform policy is cheerfully acquiesced in.

Fourth question. Are not the gifts of the Woman's Boards mainly a transfer from one form of contribution to another? And are they not removing the responsibility of giving from the men of the Church and encouraging them to intrust the whole business to women?

I have no doubt there are men in the Church who excuse themselves from giving because their wives are making contributions, but the men who do that are of a class who never have given intelligently, or from principle, or to an adequate amount. It is in their case the exchange of a pittance casually dropped into the contribution box, for a just and proportionate subscription made by their more zealous wives; and though it be a transfer it bears a four-fold increase. But allowing a certain per cent. to be accounted for in this way, by far the larger proportion of the money contributed by the women of the Church is a clear gain.

* * * * *

Fifth question. Is not Woman's Work for Foreign Missions likely to seriously affect our important and much needed charities at home?

For answer to this, I may appeal to these Societies, to this audience, and to the women of the Church generally. Has it infringed upon home charities connected with our own land? Take, for example, the work of Home Missions. Is it not true that our Foreign Missionary Societies have given to Home Missions not merely their impulse, but their experience, their forms of organization and their methods of work? Nay, have not the very leaders of Woman's Work for Home Missions gone forth from among you already trained and prepared to carry on the same work in our own land? Neither Home Mission work nor work among the Africans ever held so large a place in the hearts of the women of the Church as since this great movement began. And this is true, also, of every form of local charity. There was never so much done in Industrial Schools, in Refuge work, in Seaside Charities, in Red Cross Organizations, in Flower Missions; never so many Fresh Air Funds, Newsboys' Homes, Temperance Societies, etc., etc. That grand impulse of sympathy and benevolence which passed over the women of the Church fifteen or twenty years ago in response to the cry that came up from the zenanas of India, brought back its refluent blessings upon us, like a tidal wave of the great ocean when, sweeping along our shores, it sends its refreshing waters into every harbor and bay and inlet and river and cove.

But there is still a *Sixth* question. It comes from those who are jealous for our homes, and is backed by certain types of current literature. It comes from those who are dreadfully afraid of the strong-minded and thriftless Jellabys, whose households are neglected, whose children are unkempt, and whose husbands are in despair. Does not this craze of women for Missions in "Borrioboola-Gha" destroy the comfort, restrict the enjoyments and prevent the beautifying of the ideal American home?

Well, look about you. Apply a little arithmetic to this age of bric-à-brac and pictures and fancy furniture and decorations and cut flowers. Tell me whether the average drawing-room of our well-to-do families is bald and bare compared with the periods when there was no Foreign Missionary crusade abroad, or, whether, on the other hand, it really requires some skillful engineering to get about in a modern drawing-room without sad damage to so crammed and elaborate a museum. Our homes have become cabinets. In frescoes and mirrors and costly woods and upholsteries and whatever belongs to the structure itself, and in furniture and curios and every conceivable thing that the invention and resources of the age can produce, there has been an advance of five-fold in the last two decades. A degree of luxury which the world never before has dreamed of is seen everywhere, in cities and towns from the Atlantic to the Pacific. And while it is

supposed that we are far advanced in benevolence, never before, perhaps, was there so large a disproportion between that which is expended upon ourselves, and that which is given to the cause of Christ. "Infringed upon our homes!" "Robbed us of our comforts and deprived us of our luxuries!" Has Woman's Work for Missions done this? Why, my friends, it is in the extent and extravagance of our luxuries *that our danger lies.* In this very excess as we use it, is that subtle influence which may by and by sap the foundations of our Christian life, paralyze our efficiency and zeal, and take from us those high errands for God and humanity of which we are not worthy.

A word in regard to a *Seventh* criticism, namely: that Woman's Work is so exhausting. Well, there are some who are taxed to the uttermost — are literally spent and being spent in this blessed service, but with the multitudes of women who have named the name of Christ, has it not proved an inestimable blessing? How many sorrowing hearts, bowed with the griefs of widowhood or childlessness, have found comfort and help in this service which enkindles thought and aspiration, puts new energy into weary hands, and lifts up the heart, to a stronger reliance on the arm of God! How many are there, with whom wealth and fashion and display have at their best, only left emptiness and heartsickness, until their sympathies, molded into Christlikeness, have been called out toward the wants and woes of a benighted world! And there are in all your churches countless young women whose characters will be saved from the selfishness which luxury engenders, will be rounded into a more beautiful completeness, lifted into a heavenlier sacredness by every sacrifice and prayer that shall be given to so grand a work as this. It has been, and is, and ever will be, a peerless school of practical Christianity to the old and the young.

I can only say, in closing, that you have been so helped of God in this work, from the beginning until now, that it were the climax of unbelief to distrust His readiness to guide and strengthen you in the time to come. And if it is only with the chariot of the morning with which you have marched thus far, what shall be the glory of the perfect day!

THE POWER OF THE HOPE OF IMMORTALITY.

At the "Advent Mission" noon meeting in old Trinity Church, the Rev. Mr. Aitken said: "Generations of men have decided that, unless something is to come after this existence, life is not worth living. Men have long tried to make it worth living without such a faith and have failed. Christians have decided that *the hope of a life to come, alone makes life worth living.*"

Paul says *Christ* brought life and immortality to light through the Gospel. Again he says, "This mortal must put on immortality," exclaiming, "O death where is thy sting! O grave where is thy victory! * * * Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" Is this truth so familiar to us that we must be brought to an extremity of life, or face to face with an agony of sorrow, before we appreciate God's gift of eternal life in glory?

There is a legend that a poor widow went to the Buddha, weeping over the death of her child. He bade her bring him a bowl of rice begged of those only in whose families there had been no death. After a fruitless search she learned the lesson — the universality of sorrow like her own. Our very word *mortals* means *dying ones.* When we lie under the great shadow of death, and our friends try to comfort us in our loss, their words and thoughts seem threadbare, but it is because such words must needs be in constant use. What is true of ourselves is true of all the world, but *we* have hope of an eternal life beyond. Earthly troubles seem to shrink "*While* we look, not at the things which are seen, but at the

things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Grand philosophy of God! that we should be helped over our hard places with the hope of a new and better life! This life must be a poor, wretched thing without this hope!

Will some one tell what substitute for this sustaining power exists in Christless lands, where people are dying every day and those who love them are daily added to the sorrowing? Faber says:

> "How can they live, how will they die,
> How bear the cross of grief,
> Who have not got the light of faith,
> The courage of belief?"

New York, December. *A. R. H.*

FIRST-YEAR EXPERIENCES OF A MISSIONARY PHYSICIAN.

(FROM PRIVATE LETTERS.)

My home is in a town of about 30,000 natives and some three or four English families, and for days and days we see no white face. My companion is a lady who has been here some five years. We have a very nice house of six large rooms, and, altogether, are settled much more comfortably than I thought would be possible in India. We have eight or ten servants, who live in huts in our yard, Southern style. Servants we can have, because they cost but very little, and owing to their caste prejudice each branch of household work requires a separate man. For instance, the man who sweeps our floor would die before he would bring a pail of water; so we keep a man expressly to carry water. I have not yet learned *which* man does *which* work, but hope to get them located soon. Of course, you want to know what I am doing in the way of practice. I have been in my own home ten days only, and already am overwhelmed, but it is a satisfaction to do for these poor creatures. I find no difficulty in having my orders obeyed among the native Christians, of whom there are quite a number in this place, but the Hindoos are "cranky." Yesterday, our serving man, a Hindoo, asked me to look at his ear which was paining him. Glad of a chance to initiate my new instruments I opened them in the most imposing manner, and asked him to sit down in a chair,— but no, indeed! The chair was in my house and therefore unclean, and he would not do it, but squatted on the floor, and I had to nearly break my back to see into his ear."

A few days ago I went with my friend to visit one of her schools. The village in which it is, presents to view not much but narrow lanes between mud walls. At a rickety door in one of these walls we stopped and entered a little court, two sides of which were inclosed by the walls, and the other two sides opened into the family rooms—simply roofs supported by pillars, or posts rather, like rude cattle sheds.

In the court was a sort of manger, in which to feed the family cow; a few bricks piled up, which was the cook stove; and the toilet arrangements, two brass vessels out of which they pour the water on their hands and faces. This was the residence of a high caste Brahman, a post office official who draws a good salary. But these people have no idea of comfort — even the best of them, though many live vastly better than this. The owner of this house wished his wife to learn to read, and for this reason allowed the school to be kept there. At first we could not see the school, but were told they were up on one of the roofs, in the sun, as it was rather a chilly morning, and, soon, nine or ten girls came pattering down the mud steps and squatted down, huddled together, on a piece of matting. But how they could read! Of course it was all a jumble to me, and they went like little steam engines, but my friend questioned them and said they knew well what they were reading about. A number knew the whole of the catechism, and one little girl of eleven could say the multiplication table up to 24 times 24. My impression is that heathen children are quite as bright as our own boys and girls.

* * *

PERSIA.

Reply to a Letter from a Missionary Society in a Farming Community.

HAMADAN.

MISS MONTGOMERY.—Knowing so well how busy farmers' wives are, because I was a farmer's daughter and spent the long happy days in the unceasing round of work that must be done in a farm-house, I can sympathize with all you say. But let me say before passing on, except being a missionary, no life is, or rather, may be, happier. What can you do that does not bring some Bible verse to mind? As I used to go to the well for water, "With joy shall ye draw water out of the wells of salvation." At the sheep-shearing, "As a sheep before her shearers is dumb." As the wool was washed, "Though your sins be as crimson they shall be as wool." As I spun I could not but be reminded of the wise-hearted women who spun for the tabernacle, or of that one of whom it is written, "She layeth her hands to the spindle and her hands hold the distaff," and as she excelled in all womanly virtue, wish that I might be like her; or, as I wove the same into cloth, and the swift shuttle flew, "My days are swifter than a weaver's shuttle," and thus be incited to strive to make the swift-flying days carry me nearer the rest the farmers' daughters have so much need of sometimes.

Who could work among the sweet-scented hay, or gather and bind the golden grain, without a mind full of beautiful Bible images or pleasant stories! Who could train or feed the deserted or motherless lambs, without seeing the beauty of that verse, "He carries the lambs in His bosom," or, knowing the care necessary for the mother-sheep, not love Him better, for His expressed tenderness to those bearing the sorrows of motherhood before its joy has come?

I am writing of what I know, dear sisters. I have with these hands taken the wool from the sheep's back and fashioned it into dresses so skillfully that a lady from the United States, visiting at our home on Prince Edward's Island, had to have a dress just like mine—which I made and sent to her. I have taken the flax from the field and made it into table-linen and toweling, of which I have no doubt some specimens are in the old home yet. I have gathered and bound the grain; so that meeting one like me would seem to you getting a peep of your grandmothers. I tell you these things, dear friends, that you may know how I enter into your home life, and, besides, to help you to feel that I think your life the most independent and the most peaceful of all, and the happiest of all, except a missionary's.

That is, the farmer's life *may* be all this, but far too many are so buried in their work that they do not allow their souls to escape, and they force them just to "cleave to the dust." I am so glad you are not doing this, as your missionary meetings and your letters clearly prove, and I shall be so thankful if you will write me often.

Then, if there are any among your children who want to be missionaries, the chances for being healthy and strong-minded ones are greatly in favor of those trained on a farm. I know it is asking your dearest and best, but if the heathen mother thinks she must give her dearest and best to the personification of cruelty whom she calls a god, shall not a Christian mother who knows the love of that God and Father who "spared not His Son but delivered Him up for us all," gladly, ungrudgingly give the one, out of many, to work for Him and His cause?

How many missionaries can you spare from Five Corners? I think it must be He meant you to have this question asked by me, for when I began this letter I had no such idea in my mind. As the close of the term is so near I thought I would let you wait for an answer and then send you a copy of my report, but something said to me "write to-night," and so I asked Him to tell me what to say. If you have any children you can spare, just tell Him you are willing He should have them, and then leave the matter with Him and you shall be blessed.

Then, I am so glad you know the blessedness of giving of your substance. I think it is so good of

Him to *let* us give, when He could so well do without us or our work. You know how often, when the little ones want to help, it would be so much easier to do the things than correct their blunders, and so I feel that it must be Infinite patience that could bear with our blundering efforts in His glorious cause,

I am quite busy and quite as happy as anyone can be this side the Rest. Full of care, full of work, full of perplexity, not knowing how to deal with our people, disappointed in some, saddened by others, yet, by His grace, able to carry all and leave it at His feet and rest.

We are only three foreigners among all these. I am all alone, and Mr. and Mrs. H—— about a mile from me, yet I am never lonesome, and when we meet we have very pleasant times together. Our principal business, now, is planning the school building, which we hope soon to see built. I have six boys out of school hours learning English with me, of whom five are Mohammedans, or, rather, were—one is now a devoted Christian in heart, though not allowed to profess his faith. Then, I have several women learning either Armenian or English, and the past month I have undertaken to go twice a week to a Mohammedan home to teach the daughter.

AFRICA.

BENITA, GABOON MISSION, August, 1885.

MRS. R. H. DE HEER.—We have just held our communion service. The occasion was rendered peculiarly solemn on account of the death, during the preceding week, of two of our prominent members. The one, an old woman, for many years a consistent Christian without a stain upon her character. We had employed her for several years as a Bible-woman. Although she could not read, she had gathered a wonderful store of Bible knowledge, and in her quaint and impressive way would bring it home to those who gathered about her, willingly or unwillingly, for if the excuse came that they "were eating," or otherwise engaged just when she called, she could always "wait." Every particular of Bible history she would spiritualize, picturing Noah's faithfulness in impressing his warning upon those whom he employed, as they came to him at the close of each month to receive their wages for work done on the ark; or, Job's utter misery when even his wife got tired of "making medicine" for him. As she could not write, she kept a string, in which she put knots to show the number of meetings held. She walked with a stick, and very slowly, always starting early on Sabbath morning, that she might rest on the way, and that all the churchgoers might not pass her toiling on the road. Her husband died recently, and while mourning for him she was taken where there is neither weariness nor sorrow.

To add to our touching memories of her, at this communion season her daughter and a daughter-in-law were received into our church, on profession of their faith in the God of their mother. Their coming forward at such a time, thus publicly, was contrary to all native custom, or even common usage among our native Christians, and we could but ask that they might have a special blessing from God in thus honoring their Saviour.

The other, who was taken, was a much younger woman, the wife of one of our elders. She had formerly been under the treatment of fetich doctors, but immediately upon her conviction, she publicly denounced this superstition and gave up the charm she had received to ward off disease, and from that time on, witnessed a good confession. After her death, her brother, a member of our church, said: "I will not have her buried where you bury the heathen with your rites, but will open a new spot to be known hereafter as the Christian burial ground. But only on one condition will I consent to have her buried *here*, and that is, if you promise me her remains shall not be disturbed in your periodical desecration of graves, when you throw the bones in the sea, to insure success in fishing. Otherwise I will give the body to her husband, to be buried near the mission house." The heathen gave their promise, and Babè is the first laid away in the new cemetery in hope of a glorious resurrection.

BENITA.

MRS. REUTLINGER.—(Referring to the death of the Bible-woman mentioned above). She charged us never to neglect paying her missionary collection money, and the last entry on her book was muslin for the coffin of her husband and ten cents for the collection.

Heathen Customs.

One of our little girls has just lost her mother, and I went into the house of mourning. As I approached the house I heard dancing. I was greatly astonished, for usually the sad mourning cry overpowers all other sounds. I had heard before, that one party of the mourners mocks the dead, but in my long experience I had never witnessed it. There were about ten half-naked women painted white and black, dancing and laughing and screaming, in front of the house. I went with a sad heart into the room where the dead lay, and sat down. The room was full of women. Some were softly mourning, others were just sitting on the floor smoking their pipes. Getting a Christian woman near me, I told her how grieved I was to see dancing going on at such a time, and went out again and spoke to the

dancers. They stopped and said I was right, it was no time for dancing; they only did it from "custom." After that, we had some quiet minutes of prayer with all the women.

Mrs. De Heer and I called upon one of our Christian women, who suffers intensely from a terrible disease. As we came into the dark, smoky room, and the poor woman heard our voices, she, with much suffering, straightened herself up to see us. She trusts all to the Saviour. We always have a prayer-meeting before church service, and very earnestly the Christian women pray. Last Sabbath we were struck with one petition: "Lord Jesus hold our eyes in the meeting so that they may be on Thy servant while he speaks Thy word, and that we may not fall asleep." One old Christian woman, however, got very tired and leaned over for a little nap, when her neighbor kindly took off her hat and fanned her, as it was so very warm.

SOUTH AMERICA.

BOGOTA, U. S. OF COLOMBIA, Sept. 14th, 1885.

MRS. M. B. CANDOR.—The cause of the long silence in this part of the field has at last been removed, and we are at liberty to communicate once more with the outside world. From December last, till a few weeks ago, the Magdalena River has been under the control of Revolutionists, so that neither mails nor passengers could reach the coast. At last the Government troops triumphed, and fifty-seven mule loads of back mail reached Bogota. We have great cause to be thankful, for, during all these months of suspense, God has watched over and kept those dear to us by ties of kindred, so there has not one been called away. Our papers we have only begun to read, and shall probably never be able to finish them, they have accumulated in such numbers.

The year 1885 will soon be gone, and we are now able to send you only a little account of the work done here. The war has had a bad effect upon the country. Early in the year little else could be thought of. Government colleges were turned into soldiers' quarters, and such heavy taxes were laid upon private individuals that they had to either hide or be almost ruined. Parents were afraid to send their children to our girls' school, not knowing when there might be an uprising in the city, and many had not the means to support them. The school, however, has been continued and the scholars seem particularly pleasant; some have expressed a desire to follow Christ. The care of them has devolved largely upon Mrs. Caldwell and Miss Franks. Mr. Candor started the boys' school, which necessitated our removing to another part of the city and my being initiated into the mysteries of housekeeping. This, with the care of our baby (also a mystery), would have taken up the greater part of my time, but a poor woman, a member of our Church in search of a home, became my housekeeper and nurse, so that I could give music lessons, as before, in the girls' school, and the days I did not go there I had several classes here with the boys. In June my husband was attacked with fever. He kept it at bay for a month by heavy doses of quinine, but finally had to succumb. For the last six weeks I have been his nurse. Many times my heart sank when the doctor would say, "he has more fever to-night." But God has been merciful in sparing his life. To-day he walked on the street for the first time and we think will soon be well again. (See notes on page 17.)

Miss Franks also wrote:—The Revolution has, after a year's duration, closed, at least for a time, and very unsatisfactorily, for the Conservatives, or Godos, are in power yet. This is not a desirable thing for us, for this is the priests' party, and they will have much power and be more arrogant than ever. Nuñez, the President, a most wicked man, is also still in office, and nobody knows what he will attempt to do.

SIAM.

PETCHABURI, July, 1885.

MISS NEILSON.—This afternoon the Second King died. The flags on vessels and at the Consulates are at half-mast, and people are shaving their heads—a sign of mourning. It is said that no one will take his place; that the office, which is only a nominal one, will be done away.

A Royal Party Listening to the Gospel.

Yesterday the Prime Minister of Siam sat in our humble chapel and listened to the Gospel. He brought with him to Petchaburi, two grown-up sons, some young women, a theatrical troupe, and a number of servants. As he did not bring his wife, we ladies could not call, but Mr. Dunlap called on Saturday. The gentleman inquired about our work, and said what in Siamese is equivalent for he "wished to take some stock" in our schools. He asked the hour of our morning service, as he wished to bring his family to church. So Mrs. McLaren had the teachers gather all the outside school children, give them jackets and bring them to church. At the appointed hour our illustrious guests arrived; the Prime Minister and the women in carriages, the sons on horseback. The old gentleman was seated in an arm chair in the aisle; the rest of the party by Mrs. McLaren and me, on benches in front. The church was a sea of little heads, there were so many children present. We had many misgivings as to how the party would behave; they might leave before the close of the service, or speak aloud—but they did nothing of the kind. The Prime Minister smoked a couple of cigarettes and chewed some betel, but was very attentive.

LAOS.

CHIENG MAI.

MRS. S. C. PEOPLES.—There has been a wonderful awakening in the villages southwest of Chieng Mai. About sixty families have openly declared their desire to become Christians. With the harvest field so white, the work so easy and delightful, you may wonder how we can leave such a place. But we know the Lord called us to Lakon last January. The King at Bangkok *urges* us to go; he has given us a fine place and 2000 rupees for a hospital, and we know he will do more when it is needed. There has been a scarcity of rice for two years in Lakon, and they may have a famine this year; they need our help and sympathy. We have been preparing ourselves for six months for this trip; we have faithful Christian helpers who will accompany us. The Board will not send more missionaries to Chieng Mai while we remain, and no doubt will, when we are gone. We have been a little delayed in finishing a new boat, but we shall be off next week.

Need of Railroads.

Later Date.

There is a bad famine in the province of Lakon, and the people are leaving in great numbers. While a company of from fifty to seventy-five of them were camping for the night in a mountain pass, a herd of wild elephants rushed through, trampling nearly all of them to death. These famines would be impossible were there railroads in the country, as there is an abundant yield of rice in all the northern and western provinces, but the transportation by elephants is slow and expensive. The King's brother, who is very rich, sent 3000 rupees from his own private purse, and Dr. Cheek tried to raise a subscription among the princes here for the famishing people, but they have little mercy for the common people. The King's brother, or Prince, whom Dr. Cheek has succeeded in convincing that the terrible practice of allowing anyone to accuse another of witchcraft ought to be put down, has issued an edict requiring the accuser to buy the accused person's property at its full value, which will be effective in putting a stop to the custom. My husband has been attending the Prince during a fever, and in course of a conversation, the Prince said that only while the missionaries are here can such action be carried out; that an appeal to the native princes for justice is useless, but the officers know that the missionaries always espouse the cause of the people, and unless justice is done them here, we will take the case to the King, in Bangkok, of whom they are much afraid.

The Gratitude of Princes.

The Prince asked whether more missionaries are coming soon to Chieng Mai, and when Doctor replied he knew of none, said he was sorry; that the missionaries are making the people better, that Chieng Mai has improved greatly; that both his brother (the King) and himself have been much enlightened by their intercourse with foreigners, and they are sincerely grateful for their influence and help. The Prince has aided our mission and its work substantially during his year's stay among us, and, on his departure for Bangkok next week, we shall part from him with respect and regret.

The hospital lot has been cleared and the fine old trees appear to better advantage. We are more than ever pleased with the desirableness of the location. A few days since, Dr. Peoples was called to see a man in the city, who had fallen from a building and broken two of his ribs. He had been consulted over by wise native doctors, who pronounced it many things, but not broken ribs. When Doctor told him what was the matter, he said, "Oh, no, it was not that;" so my husband grated the ends of the ribs together, and the man exclaimed that he could hear it, and was convinced.

JAPAN.

TOKIO.

MISS YOUNGMAN.—We have been trying to collect enough to put up a large church, plain, but one where union meetings can be held, and where the masses may be gathered—there not being a church now in Tokio that will hold over 200 people. The Japanese have raised $800, which is a very good sum for them when you consider that this Church is made up mostly from our schools. This month the hall must be given up in which we have gathered (since the church was destroyed by a typhoon a year ago), and they have decided to purchase a large, plain building built for a fencing school, for about $300, for temporary use, and not give up the idea of a large church. I hope you will all approve and pray they may receive the required amount to build, not a grand, but a *large* church.

KANAZAWA.

MRS. SARAH PORTER, M. D.—All branches of work here give great promise. The schools are filled with bright young men and women. We, who taught a year ago, first in one den and then in another, with nothing to encourage students or teachers, know how to appreciate the bright and cheery buildings.

MISS HESSER.—We had a formal opening of school September 9th, with thirty-two scholars. The Governor and all the highest officials attended, and the Pastor and elders. The Governor read a speech, two of the officials made short addresses, and the Pastor told of Mary Lyon and God's blessing on her labor.

Home Department.

"THE CONFIDENCE OF ALL THE ENDS OF THE EARTH."

Psalm lxv, 5.

Thirty years ago it was a rare thing to see an Oriental face or garb among us Western folk. An Arab or a Chinaman would be the centre of a crowd of people if he appeared in our streets, and an embassy from the Japanese or Turkish government was the talk of the town and the staple of the newspapers. The few men who came — there were no women—were travelers of more resources and more enterprise than most of their countrymen, led by trade or hope of gain to push their way to these distant shores.

The Centennial of 1876 was the occasion of great changes in this respect, bringing people of almost every conspicuous nation under heaven to exhibit their goods and see what other nations could produce. Many a slumbering Oriental mind waked up then to discover that there was much in this unknown Western land to stimulate energy and employ talent of every kind, so that, since that time, olive skins, almond-shaped eyes, Caucasian features, and garments of Eastern fashion, have been no unusual sight in our public places.

Out of this change has come one remarkable group of incidents of especial interest to us women. At different times, with no knowledge of each other or each other's purpose, from four Eastern countries have women come to study medicine in our women's colleges. At the Woman's Medical College of Pennsylvania, there are two students from India, one from Syria, and one from Japan, at the New York College another; and at the Chicago Woman's College there is, or has been, a Chinese woman. All but one of these are Christians, impelled to their self-exile from home and country by the conviction of the great need of medical care for their countrywomen, and by the belief that those who bring to them such care, with the Gospel, will gain ready access to their hearts.

What, think you, is back of the movement of these women, hitherward, from distant lands? Is it not the hand of God leading them thus to manifest that He, the God of our salvation, is in truth the "confidence of all the ends of the earth"? For it is the CHRISTIANITY, the CHRIST, of this land of ours which makes us what we are, and, "lifted up," draws unto itself.

Whatever may be our view of the desirableness of these foreigners coming, in any number, to our shores for this or any other purpose, it is impossible for us, as Christians, not to recognize in it the fulfillment of prophecy and the accomplishment of Divine purposes. We may not invite such visitors, or encourage their entering our colleges or seminaries, for the reason, among many others, that there are institutions nearer their homes, where they can be sufficiently educated at less expense and risk to themselves. But when, without special encouragement, here and there, one has been moved to overcome all obstacles and make her way to us, we surely can do naught else but, in our Master's name, bid her welcome and care for her as for one of His own "little ones."

Medical work by women, among the women of heathen lands, is attracting more and more attention in these days. Probably most of our readers have seen notices in the newspapers of the efforts of Lady Dufferin, the wife of the present Viceroy of India, on behalf of medical work among women. These efforts were prompted by the Queen before Lady Dufferin left England, and with such prompting and such forwarding they will be likely to meet with success. An urgent appeal, founded upon this new movement, has come from a graduate of the Woman's Medical College of Pennsylvania, who is now in Calcutta, for more missionary physicians for India.

A letter from another missionary tells of the great need of this particular form of service, and adds an earnest warning that women physicians should go thither, not so much for private remunerative practice among the rich, as for hospital and outside practice among the poor and helpless. Most touching instances are given to show the wretched privation and suffering of the women to whom our missionary physicians minister, and the opportunity which such ministrations offer to bear the Gospel message.

Each of these Eastern women, who has come to our institutions for medical instruction, will carry far more back with her than she contemplates, or can estimate. She cannot breathe the atmosphere of a Christian land — even if it be by no means so pure and invigorating as it should be — for several years, without having her spiritual constitution affected by it more or less. Surely, there is a duty devolving upon us so to surround them with our influence and uphold them with our prayers that they may return to their homes with stronger faith in Christ, deeper love for Him, and more distinct purpose to serve Him, because of their sojourn in the land which has so largely, by the grace of God, the "confidence of the ends of the earth."

M. H. P.

"INSTEAD OF THE FATHERS SHALL BE THE CHILDREN."

It is a matter of comfort and rejoicing to some who have loved the great work of Missions and are growing old, to see the enlistment of the young. If the depleting ranks are filling up with those so full of enthusiasm and promise, the army growing larger and stronger, and constantly increasing and advancing, will be led forward by its invincible Captain, conquering and to conquer, and no weapon formed against it shall prosper, and every promise shall be fulfilled. "Instead of the fathers shall be the children."

It is a matter of exceeding desire that the cause of Foreign Missions should be made attractive and popular. Is it not the coronation of the King? What could more promote this end than its advocacy by the young? If *they* carry it, it will be borne aloft indeed like an unfurled banner catching every breeze of heaven, challenging the attention, and commanding the admiration of the world.

Oh, the irresistible enthusiasm, and the unquestioning faith of youth! Above all precious things, may peerless crowns like these be given to our Christ, who alone is worthy the allegiance of the young!

I was lately in a large all-day missionary meeting of women. Growth in wisdom was manifest. The Society had kept its officers a decade of years and they had learned great skill in plan and method. Their report was a history of success, with here and there a minor strain from some who were discouraged, and one funeral dirge (enough to spoil everything) from a Society which calmly and deliberately prophesied its own death, and planned its decent funeral!

Then the platform was vacated, and like a burst of sunshine, six or eight young ladies came forward. One of their own number led the exercises of the hour. The theme was "Motives for Missionary Work." She introduced the subject impressively, and asked the one next to her for the "Motives from the Standpoint of Humanity."

An exhaustive essay followed, full of argument, fact, and feeling, the points so strongly taken, it seemed to me there was no escape from the logical conclusion of our most reasonable service.

The leader emphasizing these Motives, called for others from the "Standpoint of Heathen Suffering and Need;" and the next young lady spoke as though she had the experience of an eye-witness, and had been herself a missionary for many years and in many fields. Surely, she had studied her subject profoundly and read largely to gather up so many and such telling facts.

Again, after earnest connecting words, the leader called for "Motives from the Argument of Success," and the victories of the cross were truthfully and glowingly unfolded, as only the pages of Foreign Mission History can give them, in the miracles of grace wrought in the Sandwich Islands, Pitcairn, Madagascar, Africa, India, China, Japan, Persia and the other depths of gloom and habitations of cruelty on which the Sun of Righteousness has risen with healing in his wings.

This theme seemed peculiarly appropriate to the buoyancy and hopefulness of youth, for, with Christ to lead, in their bright catalogue there is no such word as fail.

Then all the young ladies gathered at the piano, and a burst of song, pure and clear, fit for a choir of angels, filled the church and filled our hearts as well:

"Tell it out among the heathen that the Lord is King,"

and the refrain came over and over, each time more and more impressive:

"Tell it out! Tell it out!"

till we caught the enthusiasm and were ready to respond:

"Oh, for a thousand tongues to sing
My dear Redeemer's praise."

At the close of this, our hearts yet thrilling to the melody, the leader called for the last and highest Motive, "The Constraining Love of Christ." And the precious world-embracing Gospel was unfolded, its Author, his heart of love, his plan and words of plain command, his life and death and ever-living intercession and "all power." And then, when by successive steps we had risen so high and got so near, they all arose, and the leader spoke a few words of prayer into the listening ear of Him who seemed present in our very midst causing our hearts to burn at his most gracious revelations.

Then quietly the platform was vacated and the business of the meeting was resumed. But the impressions and influence of that "Young Ladies' Hour" can never be forgotten.

S. J. R.

THE PRAYER-MEETING. *Topic*—CHRISTIAN FELLOWSHIP. Prayer for our own and all other similar societies. "For they shall see eye to eye when the Lord shall bring again Zion." Scripture Reading, *Isa. lii., 7–11.—Phil. iv., 1–8.*

ALL our Societies propose to unite in observing Thursday of the Week of Prayer.

A WORD for *Children's Work*. We know it is prized at home. Mrs. Holcombe, of INDIA, writes: "I asked the young ladies of the Scotch Kirk to come to our bungalow and we would consider organizing a missionary society. I was able to give a copy (of *Children's Work for Children*) to each family, and it grew rapidly into favor. Now, when they come, one of the first questions is, 'Has the magazine for this month arrived?' The young ladies read it with great interest."

AGENTS FOR MAGAZINES will please note the fact that the office of *Children's Work for Children* is *not* 23 Centre St., but 1334 CHESTNUT ST., PHILADELPHIA.

CURRENT LITERATURE AND MISSIONS.

FOUNDING OF THE CONGO FREE STATE, from Scottish Review. *Littell's Living Age*, October 17, 1885.

THE PARSEES, from Westminster Review. *Littell's Living Age*, October 24, 1885.

CONTEMPORARY LIFE AND THOUGHT IN TURKEY, from Contemporary Review. *Littell's Living Age*, November 7, 1885.

THE FAITH OF IRAN. *Edinburgh Review*, October, 1885.

ROBERT MOFFATT. *British Quarterly Review*, October, 1885.

THE NEGROES OF THE CONGO. *Blackwood's Magazine*, October, 1885.

COMPETITIVE EXAMINATIONS IN CHINA. *Blackwood's Magazine*, October, 1885.

LAMA TEMPLE IN PEKIN. Miss C. F. Gordon. *Overland Monthly*, October, 1885.

METHODIST MISSIONS. A Report of the Annual Meeting of the General Missionary Committee. *The Independent*, November, 19, 1885.

THE GROWTH OF THE MISSIONARY IDEA. *Andover Review*, November, 1885.

THE ANGLO-BURMESE WAR. J. N. Cushing, D. D. *The Independent*, November 26, 1885.

REV. A. B. ROBINSON.

GOWANDA, N. Y.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with missionaries, Mrs. S. C. Perkins, Mrs. S. Kneass, and Mrs. C. E. Morris.

Correspondence concerning special objects, Mrs. J. De F. Junkin.

Correspondence with Presbyterial Societies, Mrs. A. L. Massey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands, Mrs. D. R. Posey.

Treasurer, Mrs. Julia M. Fishburn.

All letters to be sent to 1334 Chestnut Street. Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

Topics for the Week of Prayer, January, 1886.

Monday.—Thanksgiving and praise for the wonderful blessing of God's Spirit upon the work of Foreign Missions during the past year, and prayer for a yet richer outpouring in the year to come.

Tuesday.—Humble confession of past shortcomings, and prayer that the Holy Spirit may move the hearts of the women of the Church to a sense of their great responsibility in the Foreign Mission work and a new obedience to their King's command.

Wednesday.—Prayer for a baptism of the Spirit upon the youth and children, that there may a supply of workers at home and missionaries abroad.

Thursday (morning).—Prayer that the whole Church, in its ministry and membership, may be filled with the Holy Spirit.

Thursday (afternoon).—Prayer for missionaries in their peculiar trials and difficulties, that the Spirit's grace and presence may be with them.

Friday.—Prayer that the divine Spirit may overrule the conduct of all nations and governments, both Christian and heathen, toward the spread of the gospel.

Saturday.—Prayer for the outpouring of the Holy Spirit upon all flesh, and that His power may be with the Word wherever read or taught.

Daily meetings will be held during the week of prayer at 11 A. M., in the Assembly Room, 1334 Chestnut Street, and on Thursday at 3 P. M.

It is recommended to our Auxiliaries to observe Thursday as a special day of prayer.

Our Missionaries.

Miss Annie G. Dale, who sailed from New York in July last, has arrived safely, after a prosperous journey, at Teheran, Persia.

Mrs. T. H. Candor, of Bogota, has returned to this country for a short vacation on account of Mr. Candor's impaired health.

Mrs. E. A. Sturge, of Petchaburi, Siam, has also come home for rest, with her husband, Dr. Sturge.

We have heard, with deep regret, of the sudden death, at Ningpo, of Rev. John Butler and his eldest son, leaving our faithful and beloved missionary, Mrs. Butler, doubly bereaved.

Helps for our Workers.

Question Book Series, now ready, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia (50 cts. per set)	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions	50
Fifteenth Annual Report	15
Suggestions concerning Young Ladies' Mission Bands	5
Our Mission Band (20 cents per dozen)	2
Five to Six (20 cts per dozen)	2
Three Marys	5
Will you lead in prayer? (10 cts. per dozen)	1
Medical Mission Work	1
At Home and Abroad	1
Mrs. Pickett's Missionary Box (20 cts. per dozen)	2
Giving like a little Child, per dozen	6
Giving and Giving Up, per dozen	8
Why we should Keep up our Auxiliaries, per dozen	10
Not for the Heathen, merely, but for Christ, per doz.	6
A Strange but True Story, per dozen	8
Bible Responses to Missionary Questions (75 cents per 100)	1
Two Little Hindus	1
Pitchers and Lamps (20 cts. per dozen)	2
Systematic Giving	2
Preparation for the Master's Work (10 cts. per dozen),	1
Constitutions for Presbyterial Societies	free.
Constitutions for Auxiliary Societies	"
Hints for Organization of Auxiliaries	"
Constitutions for Young People's Branches	"
Constitutions for Mission Bands	"
Mite Boxes, to Bands connected with the Woman's Foreign Missionary Society free, except postage at the rate of 2 cents for 5 boxes; to Auxiliary Societies, 1 cent each.	
Collectors' Cards for Auxiliary Societies	"
Collectors' Envelopes, for Auxiliary Societies	"
Young People's Pledge Cards	"
Married Missionary Ladies	"
How the Money Goes	"
Our Commission, Human and Divine	"
Our Young Sister	"
Manual for Candidates	"
Practical Hints for Applicants	"
Help for Korea	"
Zacatecas	"
Large Maps for the use of Auxiliaries—Mexico, South America, West Africa, Syria, Persia, India, China, with Siam and Laos, Japan.	

1. Rates, 25 cents for the use of each map. When ordered by mail 22 cents must accompany the order to prepay postage.
2. Maps are not to be retained longer than necessary.
3. If maps are retained longer than one week, a charge of 10 cents will be made for each extra day.
4. Maps must be returned in as good condition as when they were received, and in the same covering.

In ordering publications marked free, send stamps for postage.

Send orders for the above publications to

Treasurer of Woman's Foreign Missionary Society,
1334 Chestnut Street, Philadelphia, Pa.

New Auxiliaries.

Morris and Orange Presbytery, St. Cloud Ch., Orange, N. J.
Lehigh Presbytery, Lock Ridge Church, Alburtis, Pa.
Erie Presbytery, Venango Church, Pa.
Allegheny Presbytery, Rochester Church. Pa.
Washington City Presbytery, Westminster Church, Vienna Church, Va.

New Bands.

Pennsylvania,	Altoona, 2d Church,—Y. L. Society.
"	Catasauqua,—Cheertul Givers.
"	Nicholson,—Olive Branch.
"	Pittsburg, 2d Ch.,—McKibben Band, (Boys).
"	Philadelphia, Cohocksink Church,—Messengers of Light.
"	Philadelphia, Oxford Ch., Willing Workers.
Ohio,	Columbus, Westminster Ch., Will'g Workers. The Allen Band, (Boys).
"	Cincinnati, Westminster Ch.,—Layyah Circle.
"	Brownsville,—Children's Band.
"	Mifflin Church, Band.
"	Portsmouth, 1st,—Little Sowers.

New Life Members.

Blyth, Mrs. Eliza E., Liverpool, O.
Carroll. Miss Tillie, Warminster, Pa.
Croxall, Mrs. Mary E., Liverpool, O.
McChestney, Mrs. M. Pittsburg, Pa.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in India and Africa, Mrs. S. H. Perry.

Correspondence with missionaries in China and Japan, Mrs. H. F. Waite.

Correspondence with missionaries in Persia and with and concerning missionary candidates, Mrs. B. Douglass.

Correspondence with missionaries in Mexico, South America, Syria, Siam, and among the North American Indians, Miss Anna Holt.

Correspondence concerning Special Objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning Organization, Mrs. Geo. H. Laflin and Mrs. N. B. Pratt.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Subscriptions for Woman's Work for Woman and Our Mission Field should be sent direct to 23 Centre Street, New York.

All letters to be addressed to the Room Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

Passage of Scripture to be read at the monthly meeting in January, Isaiah lxi. 4-7. Golden Text for the month: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Isaiah lxii. 1.

DOCUMENTS FOR DILIGENT DOERS.

A Brief Record: Life of Mary Campbell (postage 4 cents),	$0 60
Question Book Series, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, India, Persia, Africa, and N. A. Indians, each,	5
Foreign Missionary Catechism, per dozen 25 cents,	3
Memorial Hymn and Music (Dr. G. W. Coan)	5
"The Field is the World." An evening entertainment,	15
The Mother at Home. By "Pansy," two for	5
A Mute Appeal in behalf of Foreign Missions, per hundred,	30
Mute Appeal Chart. 28 by 42 inches, by mail,	60
Constitution and Hints for Organization,	free.
Constitution for Mission Bands,	"
Plan for Organizing Sabbath-schools into Foreign Missionary Societies,	"
Collectors' Envelopes (1 large and 12 small in set), per set,	2
Mite Boxes, free, except postage 5 boxes,	2
Go Tell, per dozen,	5
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One Hour of Prayer, per dozen,	10
Woman Commissioned, per dozen, 20 cents,	2
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Responsibilities of Protestant Women in view of what is done by Sisters of Charity, per dozen,	10
How shall we Interest the Children? per dozen 20 cents,	2
Eleven Reasons why I did not Attend Missionary Meetings, per dozen, 20 cents,	2
No. 2.—Exercises for Sabbath-school Foreign Missionary Societies, per dozen, 20 cents,	2
How to Manage a Missionary Society, per dozen 20 cents,	2
Origin of Woman's Foreign Missionary Societies, per dozen,	10
As I have Loved you, per dozen,	10
Our Mite Society, per dozen, 20 cents,	2
The Fire, per dozen, 20 cents,	2
Consecration and Culture, per dozen, 20 cents,	2
Extracts from the Journal of Mrs. Jones, per dozen, 20 cents,	2
Forward, per dozen, 20 cents,	2
For His Sake, per dozen 20 cents,	2
How to Kill a Missionary Meeting, per dozen	10
The Death of Nan Intah, the first Laos Convert, per dozen,	10
How is our Money Expended?	free.
Invitation to Missionary Meeting, per dozen,	10
1. The Moravians, per dozen, 20 cents,	2
2. Christianity among Slaves, per dozen, 20 cents,	2
3. Christianity among Greenlanders, per dozen, 20 cents	2
4. Mission to Labrador, per dozen, 20 cents,	2
The Moravian Series, 1, 2, 3, and 4 as above, per set	7
Pitchers and Lamps, per dozen, 20 cents,	2
Two Little Hindoos, per dozen, 10 cents,	1
Female Medical Missionary Work, per dozen, 10 cents	1
Suggestions concerning Young Ladies' Mission Bands	5
Presbyterial Organization,	free.
Thanksgiving Ann.	"
Life Membership—What does it Mean?	1
Whose Sheaves? By Miss Fields,	1
Mrs. Purdy's Perquisites,	2
Eighth, Ninth, Tenth, Eleventh, Twelfth and Thirteenth Reports, containing Addresses delivered at Annual Meeting, each,	10
Fourteenth Annual Report,	15
Decennial Report, History of Ten Years,	5
Addresses delivered at Twelfth Annual Meeting, separate from Report,	5
Our Mission Band, per dozen, 20 cents,	2
Five to Six, per dozen, 20 cents,	2
Comparative Claims of Home and Foreign Mission Fields,	2
Faultless. Poems by Mrs. Herrick Johnson, per dozen,	8
The Heavenly Secret, per dozen,	8
The Voice in the Twilight, per dozen,	8
On the Bridge, per dozen	8
Mrs. Pickett's Missionary Box,	2
Lights and Shades of Missionary Life. By Mrs. J. D. Carrothers,	10
Titus Coan. A Memorial. By his wife,	1 00
Duties and Privileges of Solicitors,	1
Will You Lead in Prayer? per dozen,	10
Pages from Cherokee Indian History,	10
Mrs. Grundy,	2
Woman's Mission	3
Why should we keep up our Auxiliaries,	2

We omit the Historical Sketches from the above list, as those of some of the countries are exhausted. There will, however, soon be a new edition out.

Those ordering papers marked free, please send stamps for postage.

We have added by purchase several of the above to our own publications and have them for sale. For any of these address,

MISS S. B. STEBBINS,

Room 48, McCormick Block, Chicago, Ill.

New Life Members.

Adams, Mrs. Mary B., Morris, Ill.
Crawford, Mrs. Clark, Milford, Mich.
Gillis, Mrs. S. E., Mt. Pleasant, Iowa.
Moore, Mrs. T. V., Helena, Montana.
Rice, Mrs. Martha E., Philo, Illinois.
Seaman, Mrs. M. J., Mt. Pleasant, Iowa.
Symons, Miss Margaret, Cassopolis, Mich.
Wells, Miss Maria, Buchanan, Mich.

Honorary Member.

Stryker, Mrs. M. Woolsay, Chicago, Ill.

New Auxiliaries.

Albuquerque, N. M.
Danville, Ind.
Hartwell, Neb.
Kenesaw, Neb.
Rawlins, W. T., Rocky Mountain Miss. Soc.
White Bear Lake, Minn.

No. 20 North Washington Square, New York City.

Meetings of the Board are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

THE special attention of all Auxiliaries is called to the fact that Thursday of the Week of Prayer has been set apart by the Women's Foreign Missionary Societies as a day of special prayer for God's blessing upon the work in which they are engaged. *Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.*

GRAHAM SEMINARY sorely needs a coat of paint. It is work Miss Leete hoped she might do without, and because of the debt of the Foreign Board she was unwilling to ask for the money. The property, however, is suffering. Will not some of our housekeepers whose eyes are rejoicing in the tidiness and comfort of fresh paint, aid in a special contribution of $350, which can be used at once for this purpose?

DURING the next few days three new leaflets will be added to our list. The one a wonderfully clear and ingenious set of "Directions for Map-making," by Mrs. S. M. Ogden. No pleasanter occupation can be than following these most happily conceived rules, which bring good maps, hitherto almost unprocurable to many, within the range of all. The others are: "The Value of Small Gifts" and "How to Raise Money for Missions"—both reprints, by special request, from recent numbers of OUR MISSION FIELD.

MISS CORT, though still in Denver, expects to start on her return trip to Siam early in January.

MISS LENA LEETE is wonderfully improved because of her summer vacation. Six weeks were spent at Hakodate and six at Sapporo.

THE Hillside Family Mission Band, of East Bloomfield, now numbers eight, a fifth boy having joined in June. Though only five months old, he behaves with great propriety during the meetings, though, like some older children, he shows some disposition to put his penny in his mouth instead of in the box.

MISS YOUNGMAN writes that a musical institute is established in Tokio.

MISS WARNER, from Ningpo, Sept. 23d, speaks of the anxiety because of the cholera. They were anticipating a trip to Nanking for the annual missionary gathering, which last year was deferred because of the war.

MISS MECARTNEY, Tokio, September 28, writes that Graham Seminary reopened with sixty-nine pupils.

MISS MCCAULAY during last summer went up to Hokaido, one of the northern Japanese islands, where there is an agricultural college supported by the Government. The professors are all New England men. She says the farming was a bit of home to see.

MISS ROSE, October 1st, writes that she has classes in moral science, history, rhetoric, geography, and half the music pupils, besides her Bible classes.

NEWS has just been received of the death of Miss Sarah M. Coffman at her home in Pennsylvania.

THE Peking Girls' School is rejoicing in the prospect of its new building.

LETTERS have been received also from Miss Reed, Tokio, and Miss Montgomery, Hamadan.

MISS EVERETT, Beirût, Oct. 21, announces the welcome arrival of Miss Barbour, and also the receipt of $550, a special contribution for needed repairs to Beirût Seminary.

NEW MISSION BANDS.

Brooklyn Presbytery—The Missionary Volunteers of the Ross Street Church.

Mission Band of Calvary Presbyterian Church, West Brighton, Staten Island.

Geneva Presbytery—Buds of Prom. Miss. Bd. Waterloo, N. Y.

North River Presbytery—The Little Gleaners, Newburgh, Union Church.

The Morning Star Mission Band, First Presbyterian Church, Newburgh.

ERROR—In *Hudson Presbytery*, The Willing Workers of the Cochecton Church, N. Y., *not Cohocton*.—December No. W. of W. FOR W. AND O. M. F.

THE BOARD OF THE SOUTHWEST was organized in St. Louis, in 1877, and numbers about three hundred societies. Although most of these are within Missouri and Kansas, the Committee is able to report that "Texas has come bravely to the front, and its little Home Mission churches have given their full share to the Foreign Mission work."

THERE are still a few bound volumes of *Children's Work for Children* for *1885* in attractive cloth bindings with gilt lettering. It is a good holiday gift. Price, 50 cents, and 8 cents more to pay postage.

THE FIRST EDITION of our December number having been exhausted, there was a consequent delay in forwarding to some of our subscribers, nor are we able to satisfy all the demands for sample copies.

BOOKS RECEIVED.

Madagascar and France. By GEORGE A. SHAW, F. Z. S. (American Tract Society). This interesting book fulfils the promise of the title, in relating the facts regarding the late war waged by the French against Madagascar. It contains further valuable information, by one who lived thirteen years in the country, upon the origin of the people, their present condition, the fauna and flora of the Island, and, of still more interest to missionary societies, chapters upon the present Queen and her predecessor.

Home-Life in China. By Mrs. BRYSON (American Tract Society). A fresh, charming book, just what the young folks want. It is written in simple English, and is no hasty traveler's superficial notes, but has the genuine tone of one who has lived among the people and talked their language. This book and the above, are recommended for S. S. libraries.

Harry's Trip to the Orient. By Rev. CHAS. S. NEWHALL (American Tract Society).

Our Young People.

THE SQUIRE'S TWO HUNDRED.

By KATE HAMILTON.

"Two hundred of them!" said Mrs. Brett, slowly. "Two hundred! it doesn't seem possible."

"Well, well, Molly! don't get excited over it; give us a cup of tea, anyhow," laughed the Squire — laugh and tone both expressing his good-natured tolerance of woman's weakness.

Mrs. Brett was too deeply in earnest to resent or even notice. She poured out the fragrant tea absently, and, as she passed the steaming cup, looked straight into her husband's face again.

"But, Silas, only think of it, what a proportion — two hundred heathen for every Christian! Each one of us responsible for two hundred souls — or, at least, for their hearing the Gospel! I never thought of such a thing before. Indeed, I never knew of it until this afternoon, and now ——"

"And now you seem to see your whole two hundred standing before you, Indian, African, and pigtailed Chinaman, all in a row," interposed the Squire, with another laugh, "I'll warrant! Of all creatures to worry, a woman is the worst, and a missionary meeting made up of women must have been a harrowing place."

"But if it is true," persisted Mrs. Brett, "and undoubtedly it is, we ought to do something about it; we ought to do all we can. If it really is true, what then?"

"Well, I don't exactly care to have other folks portion out my share for me; I'd just as lief settle that matter for myself. But, since they have been kind enough to do it, and in round numbers, too, why I think I'll work ahead about the same way I have been doing — taking what's nearest me first," declared the Squire composedly. "If there really are two hundred in my row, I don't feel any call to run to the farthest end of it 'till I have done what's needed for those nearest at hand. Here is Job Simmons, now; he'll do to begin on."

Poor Job, shambling awkwardly up the

walk, and framing himself unsteadily in the open doorway, looked as if he needed some one to begin on him, and to persevere with him also. His clothes were patched and poor, his long, brown fingers twisted uneasily, as if they were tying invisible knots; his light, expressionless eyes wandered aimlessly around the cosy room and fixed themselves upon a spot in the ceiling, while he remarked, addressing no one in particular, that he "thought he'd come over somehow."

"That's right, Job; I sent for you," said the Squire, in the kindly authoritative tone he would have used to a child. "Sit down a few minutes, till we are through supper, and I'll tell you what I want."

Job sank down obediently upon the low step. His was a man's figure, strong though slightly bent, but the dull face showed not even a child's intelligence. "Job aint exactly simple, but he has a powerful weakness in his brains," was the explanation given by the sister with whom he lived, and no more definite statement of his case had ever been reached by any one. Now and then some clear idea or strange vagary seemed to penetrate the fog in which he was groping, and give him something like purpose or project of his own for a little while, but usually he only waited the command of those around him. Strong, willing and faithful, however, he made, as Squire Brett sometimes said, "a very good pair of hands for another man's head," particularly when it was a head to which he had grown accustomed. The Squire employed him often — partly because other help was scarce, partly because the aforementioned sister's large family sorely needed all that Job could earn. On this particular evening, as they walked out to the barn together, the Squire noticed something peculiar in Job's shabby attire. A moment's study revealed the point of change. Above the worn waistcoat appeared a broad and stiff white neckcloth, tied with painful care.

"You're wonderfully fixed up, Job. Going to a party?"

Job fingered his tie complacently, evidently pleased that it had attracted notice.

"There was — a missionary meetin' in the church, yesterday and to-day," he remarked slowly.

"Yes; what has that to do with the necktie?" asked the Squire.

"I thought I'd be a missionary to furrin' parts — mebby — sometime," explained Job, gravely. "They want 'em bad."

"They'd have one that way if you got there," laughed the Squire. "So you thought you'd begin to practice with a white neckcloth, in time, did you?"

"Eh?" Job stared uncomprehendingly for a moment. "I thought I'd kinder get used to it, ye see."

That meeting for some reason — perhaps for its earnestness that he felt rather than understood — had made a strong impression upon Job. He presently referred to it again. "It was a good meetin'— a mighty-good meetin'! Mebby I'd be a missionary right now if 'twasn't for Mag and the children. If I could find some 'spectable heathens where they don't kill folks. They wouldn't eat me, would they?" he questioned with sudden anxiety.

"Not if they are at all particular about their diet," laughed the Squire, reassuringly. Then a swift reflection made him add a caution: "See here, Job, you mustn't get a notion of wandering off anywhere while Mag and the children need you. You understand?"

"Yes—no," said Job in mingled promise and answer, and the Squire, uncertain what was intended, endeavored to make his own meaning clear.

"Your work is to take care of them while they need you. We musn't go off to help other folks till we have done all we can for the ones right around us. You'd call him a poor farmer that would let his own ground go, and take to planting fields farther off, wouldn't you?"

"Sho?" said Job, inquiringly. He looked completely mystified for a minute, and then questioned slowly,— "Ye mean he oughter begin nighest his house?"

It was such an unwonted mental effort, that the Squire was delighted with the impression he had made.

"That's it, Job, that's it," he said, heartily. "Just remember that, and stick to it. Whatever work there is for you to do in the world, begin nearest your own house. That's the way I always do."

A little later in the evening he related to his wife, with great glee, Job's missionary zeal and intentions.

"So you see, Molly, I've begun in the right place. Looks as if my two hundred were going to be like a row of bricks, don't it? Touch the first man and he topples over on to the next one, and so on. The idea of Job Simmons being called to 'furrin' parts' to look after the heathen!"

But Mrs. Brett's smile was a very faint one, and she said quickly.

"Don't, Silas!"

Exactly at what he was laughing, or why he considered poor Job's fancy so good a joke, Squire Brett did not take the trouble to ask himself. But he referred to it with evident relish whenever Foreign Missions were mentioned in his presence, and for the next week or two rehearsed it with great gusto, as a sufficient reason for not giving, when he was called upon for a contribution: "No, I guess not. I haven't got up to Job Simmons' pitch of enthusiasm yet, and I see need enough for help nearer home. I'll attend to that first."

Good Mrs. Brett, whose expressions of opinion uniformly began with "Silas and I think," for once did not think with Silas; but she was a gentle little woman, with greater strength of feeling than of logic, and she could not argue with him. He only laughed over her head, especially since this freak of Job's had given him a convenient channel for turning the whole subject to merriment.

"He always said he didn't believe in sending money away while there was so much that needed doing here; but after I grew so interested I thought I'd get him to look at it seriously, and see that doing the one oughtn't to mean leaving the other undone. I believe I could have done it too, if it hadn't been for Job! His blundering into the meeting that day couldn't be much good to himself or any body else — how could it?— and it's hindered what might have been a great deal of good. I don't see why Providence does let such little cross-ways things happen," she said to her sister-in-law.

"I don't know about that." Miss Barbara looked at her knitting work critically, then dropped it in her lap and looked over it. "Fact is, we don't know what is cross-ways. After all, it was no more a *happen* that took Job to the meeting than it was that took any one else there, and so there must have been a purpose in it somewhere, even if we never do see it. It doesn't seem as if any good could come of it, to be sure, but the 'Lord hath chosen the foolish things of the world to confound the wise' more than once."

(To be concluded next month.)

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Nov. 1, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Marietta, 4th St. Aux., $7.50

BUTLER.—Centre Aux., 16; Centreville Aux., 15.50, McCauley Bd., 2; Grove City Aux., 15.96; Mt. Nebo Aux., 18; North Liberty Aux., 11; Plain Grove Aux., 20; Pleasant Valley Aux., 14; Scrubgrass Aux., 18.25; Sunbury, Busy Bees, 16 83, 147.54

CHESTER.—Downingtown Aux., 25; Lincoln, Willing Helpers, 40; Oxford, 1st Aux., 50; Oxford, 2d Aux., 2; Wayne Aux., 25, 142.00

CINCINNATI.—Mt. Auburn Aux., 75.00

COLUMBUS.—Mifflin Aux., Mrs. Chas. Lee, 10.00

HUNTINGDON.—Alexandria, John Porter Bd., 9; Benulah Aux., 5; Duncansville Aux., 15.33; Hollidaysburg Aux., 114.05; Houtzdale Aux., 8, Miss M. Snyder, 5; Huntingdon Aux., 71.29; Lost Creek Aux., 9.03, 236.70

KINGSTON.—Bethel Aux., 12.50; Chattanooga, 2d Aux., 25; Forest Hill Aux., 2; Grandview Aux., 3.25; Madisonville Aux., 8.35; Maryville, New Providence Aux., 16.75, Helping Hands, 60; Maryville, 2d, Willing Workers, 8.88,; Mt. Tabor Aux., 5; Mt. Zion Aux., 8; Rockford Aux., 5.50, Willing

Workers, 10; Mrs. William Porter, dec'd, 10, A friend, 5, 180.23

LACKAWANNA.—Wyoming, Y. L. B., 25.00

MARION.—Marysville Aux., 3.50

MONMOUTH.— Beverly S. S., 20.00

MORRIS & ORANGE.—East Orange Aux., 100, Elmwood, 3d class, 30; Orange, 1st Aux., 125; Orange Central Aux., 148, 403.00

NEWARK.—Bloomfield, 1st Aux., 116.25; Bloomfield, Westm'r Aux., 112.50, S. S., 70; Caldwell Aux., 40, Y. L. C. 20; Hanover Aux., 75.01; Montclair Aux., 200; Newark, 3d, S. S., 140; Newark, Bethany, S. S., 30, Bessie and Hannah Pierson, 15; Newark, Central Aux., 50; Newark, High St. Aux., 44.75, Fannie Meeker Bd, 20; Newark, S. Park Aux., 170.49, 1,104.00

NEW BRUNSWICK.—2d Amwell Aux., 18.16; Pennington Aux., 9.25; Princeton, Annie Comfort Bd., 4; Trenton, Prospect St. Aux., 30, 61.41

NORTH PACIFIC BRANCH.—Astoria Aux., 5.00

NORTHUMBERLAND.—Bald Eagle and Nittany Aux., 12; Danville, Grove Aux., 14.75; Jersey Shore Aux., 50; Lewisburg Aux., 29; Sunbury, Dewdrop Bd., 6.50; Washington Aux., 41; Williamsport, 1st Aux., 125; Williamsport, 3d Aux., 71, Carrier Dove Bd., 6, 355.25

OCCIDENTAL BOARD.—East Oakland Aux, 13; Gilroy, Bd. of Hope, 20; Los Angeles, 1st Aux., 7; St. Helena Aux., 10; Occ. Bd., 48.75, 98.95

PHILADELPHIA, NORTH.—Abington Aux., 87; Ashbourne Aux., 3.40; Bristol Aux., 87.55; Chestnut Hill Aux., 100, Little Gleaners, 11; Doylestown Aux., 70, Andrew's Bd., 20, Boys' Bd., 14.18; Germantown, 1st Aux., 75, Inf. Sch., 5; Germantown, 2d Aux., 36; Market Square Aux., 38; Wakefield Aux., 24.50; Hermon, Cheerful Workers, 5; Jenkintown Aux., 30, Grace Bd., 11.20; Leverington Aux., 4; Manayunk Aux., 30; Neshaminy of Warminster Aux., 25, Willing Workers, 30; Neshaminy of Warwick Aux., 35; Norristown Central Aux., 18, S. S., 25, 784.83

PITTSBURG & ALLEG. COM.—Allegheny, 2d Aux., 19.50; Allegheny, Central, Aux., 35; Allegheny, North, Aux., 27.50; Allegheny, School St. Bd., 30; Canonsburg, Y. L. B., 20; Hiland Aux., 50; Leetsdale Aux., 30; Monongahela City Aux., 50; Mt. Pisgah Aux., 20; Plains Aux., 16.50; Pittsburg, 4th Aux., 20; Pittsburg, 7th Aux., 5; East Liberty Aux., 50; Park Ave. Aux., 31; Rochester Aux., 5, 409.50

ST. CLAIRSVILLE.—Antrim Aux., 12; Cadiz Aux., 70; Caldwell, Busy Bees, 15; Cambridge Aux., 20; Concord Aux., 26; Crab Apple Aux., 51.65, Mission Gleaners, 25; Farmington Aux., 3.06, Cheerful Givers, 2.50; Mt. Pleasant Aux., 20, Little Gleaners, 3.92, King's Messengers, 8; New Athens Aux., 16.60, Y. L. B., 35; Nottingham Aux., 32.65; St. Clairsville Aux., 50, Coral Gatherers, 34, 425.38

SHENANGO.—Neshannock Aux., 33.21

STEUBENVILLE.—Beech Spring Aux., 11; Buchanan Aux., 17.25; East Liverpool Aux., 40; East Springfield Aux., 5; Richmond, Mariam Bd., 5.30; Ridge Aux., 17; Scio Aux., 5.50; Still Fork Aux., 8.88; Steubenville, 2d Aux., 50, Y. L. B., memorial of Miss Katie Ledyard, 30; Two Ridges Aux., 18; Uhricksville Aux., 15; Waynesburg Aux., 5; Wellsville Aux., 31.24, Morning Stars, 18, 277.27

SYRACUSE;—Syracuse, Park Aux., 100.00

UNION.— Hebron Aux., 6.05; Knoxville Aux., 20.90, Cup Bearers, 60; Spring Place Aux, 10; Westminster Aux., 13.50, 110.45

WASHINGTON CITY.—Falls Ch. Aux., 16; Washington, 1st Aux., 27.50; Metropolitan Aux., 15, Mateer Bd., 10; New York Ave. Aux., 6.30; Eastern Ch. Aux., 4.50; Western Ch. Aux., 9.30, Earnest Workers, 30; West St. Aux., 54, 172.30

WEST JERSEY.—Cedarville Aux., 11.14

WESTMINSTER.—Slate Ridge Aux., 23.00

WEST VIRGINIA.—Charleston, Band, 10.00

WOOSTER.—Col. at Pres. Meeting, Apple Creek, 6.42

MISCELLANEOUS.—Hudson, O., Mrs. C. M. Barr, 4; Minneapolis, Minn., Kate's miss'y box, 1; Phila., Mrs. W. E. Schenck, 55; "In memoriam," 10; Princeton, N. J., Miss M. Hale, 5, Mrs. Olden, 5; St. Augustine, Fla., S. S., 7.50; Wellesley, Mass., Wellesley Col. Bd., 5.75, 103.25

Total for November, 1885, $5,371.63
Previously acknowledged. 20,853.31

Total from May 1, 1885, $26,224.94

The Aux. Soc., Delmont, Pa., has sent a box to Poplar Creek, value, $60.

Huntingdon Pres. Soc. has sent an organ for Miss Porter's school, Kanazawa, Japan.

Mrs. JULIA M. FISHBURN, *Treas.*
Dec. 1, 1885. 1334 Chestnut St., Philadelphia.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of —— dollars.

Real Estate.—I give and devise to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia [*here insert a description of the real estate*].

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20th, 1885.

BLOOMINGTON.—Bloomington, 2d Ch., 225; Piper City, 58; Watseka, Prairie Home Ch., 53; Wenona, 3.50, 287.03

CAIRO.—Bridgeport, 6; Carbondale, 24.85; Du Quoin, 13.45; Friendsville, 8.92; Tamaroa, 9.92, 63.14

CEDAR RAPIDS.—Cedar Rapids, 2, 1st Ch., 31.50, 2d Ch., 5.10; Marion, 17; Onslow, 3.50; Vinton, 4.14; Watkins, 1; Mt. Vernon, 50c., 64.74

CENTRAL DAKOTA.—Brookings, 7; Huron, 6.75, 13.75

CHICAGO.—Chicago, 1st Ch., 27, 2d Ch., 113.96, 3d Ch., 200, 4th Ch., 261.50, Mother's Mite, 4.55, Y. L. S., 30; 6th Ch., 170, Y. L. S., 25; Church of the Covenant, 8.77; Englewood, 18; Lake Forest, 61, Y. P. S., 20.20; Mt. Forest S. S., 3; Oak Park S. S., 37.50, 980.48

COUNCIL BLUFFS.—Council Bluffs, 5.00

DAKOTA.—Bismarck, 20.00

DENVER.—Boulder, 10.00

DES MOINES.—Albia, 3; Dallas Centre, 2.50; Des Moines, 58.25; Westminster Ch., 13; Dexter, 7.35;

Indianola, 6.25; Leon, 5; Newton, 18.52; Osceola, 15.22, S. S., 9.17; Oskaloosa, 12.50; Waukee, 8.25, 159.01

Detroit.—Brighton, 6; Detroit, 1st Ch., 91.75; Cheerful Givers, Calvary Ch., 25.80; Richardson Ch., M. Band, 15; Rhea Ch., M. Band, 5; Jefferson Ave. Ch., 1.50; Trumbull Ave. Ch., 7.10; A friend, 30; Mrs. Z. Chandler, 8.50; Union Ch., 6; Milford, 25; Northville, 4.90; Saline, 3.65; Willing Workers, 8, 1228.20

Dubuque.—Independence, 30; Mt. Hope Ch., 2; Pine Creek, 2, 34.00

Fort Donge, 8.00

Fort Wayne.—Ft. Wayne, 2d Ch., 15.00

Freeport.—Galena South Ch., 6.30; Oregon, 18; Woodstock, 7, 31.30

Iowa.—Presbyterial Soc., 26; Birmingham, 8.65; Mt. Pleasant, 54; Mediapolis. 12.29, S. S. 4; Spring Creek Union, 18.70; Fairfield, 8.09, 132.33

Iowa City.—Keota, 1.30; Washington, 5.65; West Liberty, 10.81; What Cheer, 2.50, 20.26

Kalamazoo.—Buchanan, A Friend, 25; Niles, 30; Schoolcraft, 5, 60.00

Lake Superior.—Negaunee, 15.00

Lansing.—Albion, 10; Marshall, 30.14; S. S. Floral Offering 4.86; Mrs. Haskell's Class, 5, 50.00

Madison.—Cottage Grove, 2.50; Loving Workers, 5, 7.50

Mankato.—Jackson, 12; St. Peter, 3.55, 15.55

Maumee.—Toledo, 1st Ch., 13.75; 3d Ch., Y. L. M. Bd., 13; West Unity, 20.31, 47.06

Montana.—Bozeman, 4.50; Helena, 30, 34.50

New Albany.—Charlestown, 5; Hanover, 6.85; Jeffersonville, 9.60; Madison, 1st Ch., 14.50; New Albany, 53.28; 3d Ch., 14.60; Rehoboth Ch., 1.35; Seymour, 8.75, 113.93

Ottawa.—Morris, 25; Willing Workers, 5; Polo, 11.35; Plato, 23, 64.35

Pueblo.—Colorado Springs, 37.35. 37.35

Rock River.—Geneseo, 3. 26; Morrison, 15; Sterling, 7, 25.26,

Springfield.—Springfield Y. L. Soc., 1st and 2d Portuguese Ch., 5.59

St. Paul.—Minneapolis, Andrew Ch., 12; Westminster Ch., Daughters of the King, 7.50; Gleaners Band, 6.25; Red Wing, 27.50 53.25

Vincennes.—Evansville, 1st Ave. Ch, 10.00

Waterloo.—Cedar Falls, 1; Laporte, 3; Marshalltown, 5; Waterloo, 1, 10.00

Whitewater.—Connorsville, Mary P. Tate, H.M. 3.00

Winona.—Owatonna, 11; Nan Intah Bd., 13; Claremont, 5.65; Leonora Ch,, 2, 31.65

Miscellaneous.—A friend, H. M., 5; Collection at Iowa Synodical Meeting, 13.25; West Unity O. Annual Report, 1; Detroit Presbyterial Soc. Monthly Letter, 3.50; Oconto Wis. Report, 1; Misc., 40c.; Interior Subs. Chicago 1st Ch., 1; Valparaiso Ind., 1; W. M. S. Independence, Mo., 50.15, 76.30

Memorial, "A Brief Record," .60

Sale of Banner, 12.00

Sale of Leaflets, 39.24

Sale of Photograph, .50

Contributions at Lectures, 98.63

Total for month, $3,883.50

Previously acknowledged, 14,571.29

From April 20th, 1885, $18,454.79

Mrs. C. B. Farwell, *Treas.*
Room 48 McCormick Block,
Chicago, Nov. 20th, 1885.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Woman's Presbyterian Board of Missions of the Northwest," incorporated in the State of Illinois, the sum of ——, to be appropriated and applied to the mission purposes of said Board.

Real Estate.—I give and devise to the "Woman's Presbyterian Board of Missions of the Northwest," incorporated in the State of Illinois, all that certain [*here insert a description of the house, lot, ground-rent, or other real estate*] with the appurtenances, in fee simple, to be appropriated and applied, with full powers of sale and mortgage, to the mission purposes of said Board.

Receipts of the Women's Foreign Missionary Society of the Presbyterian Church from Nov. 1st to Dec. 1st, 1885.

Binghampton.—Cortland Aux., $13.50

Boston.—Columbus Ave. Ch., Y. L. Soc., 13.19; Greene Mission Band, 15.15; Londonderry S. S. Miss'y Soc., 16.50; Lonsdale Aux., 12.75; Newburyport Aux., 105; Reading Aux., 7; Windham Mission Band, 6.28. 175.87

Brooklyn.—Classon Ave. Ch. Aux., 54.89; 1st Ch., Henry St. Aux., 42; Lafayette Ave. Ch. Aux., 60; Memorial Ch. Aux., 6; So. 3d St. Ch. Aux., 52.50; Throope Ave. Ch. Aux., 28.16; Mrs. T. Coan, 5, 248.55

Buffalo.—Jamestown, 1st Ch. Aux., 20; Westfield Aux., 25, 45.00

Cavuga.—Aurora Wells College Miss'y Soc., 50.00

Geneva.—Canandaigua Persia Band, 25; A friend, 5, 30.00

Hudson.—Goodwill Aux., 50; Goshen, Ready Workers Band, 18; Nyack, Mrs. McKinnie, 20, 88.00

Long Island.—Mattituck Aux., 4.56; Port Jefferson Aux., 10.60, 15.16

Lyons.—Huron Aux., 5; Marion Aux., 15; Sodus Aux., 5; Williamson Aux., 15, 40.00

Nassau.—Roslyn Aux., 6.00

New York.—A friend's Mite Box collection, 2; Covenant Chapel Aux., 45; Eighty-fourth St. Ch. S. F. P. Soc., 1; Fourteenth St. Ch. Mission Band, 40; 4th Ch. Silver Link Soc., 35; Madison Square Ch. Aux., 71.40; Thirteenth St. Ch. Aux., 75; West Eighty-sixth St. Ch. Seekers of Pearls Band, 25, 294.40

Niagara.—Collections by Mrs. Bainbridge, 135.69

North River,—Highland Falls, Bainbridge Mission Band, 20.00

Syracuse,—Amboy Mission Band, 10; Cazenovia Aux., 25. 35.00

Utica.—Branch, 25; Westminster Ch. Fisher Mission Band, 25; Little Falls Aux., 8, 58.00

Westcheter.—Bridgeport, Hope Mission Band, 25; Yonkers, Westminster Ch. Aux., 25. 50.00

Miscellaneous.—Collection by Mrs. Bainbridge, 35.70; Leaflets, 18.40; Envelopes, 52c., 54.62

Total, $1,359,79

Total Receipts from April 1st, 1885, $14,383.43

Mrs. C. P. Hartt. *Treas.*,
20 N. Washington Square, N. Y. City.

Mrs. J. A. Welsh, *Ass't Treas.*,
34 W. Seventeenth St., N. Y. City.

DATE DUE

[redacted]

JUN 15 1986

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